

in sight, by the Papal Crusades. The poet Gower, though opposed to Lollardry, gave voice to the same feeling against perpetual war, and the efforts of the clergy to keep it alive.

And now to look on every side
 A man may see the world divide,
 The wars are so general
 Among the Christians above all,
 That every man seeketh reeche (revenge).
 And yet these clergy all day preach,
 And sayen, good deed may none be
 Which stands not upon charity.
 I know not how charity may stand
 Where deadly war is taken on hand.

When clergy to the war intend
 I know not how they should
 amend The woful world in
 other things To make peace
 between the Kings.¹

These articles of Lollard belief were drawn up by Stury, Montagu and their friends, and solemnly presented to Parliament, while other copies were nailed to the door of St. Paul's for the benefit of the citizens. It was the high-water mark of Lollardry. The Bishops, finding that the two Houses of Parliament refused to suppress their enemies, and knowing that they themselves were powerless to act alone, sent off the Archbishop of York and the Bishop of London in hot haste to fetch the King. They found him with his great army floundering about bogs and wildernesses after swift-footed Irish kernes, and receiving the homage of recalcitrant kings, whose subjects were supposed, by the English knights, to eat human hearts as a delicacy. The Bishops easily persuaded Bichard to give over chasing the wild Irish, and return to the more practicable task of suppressing heresy at home. He was deeply moved at the bad news. He came back in one of his passions, vowing to hang all Lollards. There was an end of the heretical proceedings in Parliament, and Sir Bichard Stury, the Privy Councillor, was compelled to forswear his opinions on pain of death. * And I swear to you/ said the King, ' that, if you ever

¹ Gower, *Conf. Am.*, Prologue, 12 and 34 ; see also *Vox Clam.*, bk. iii. cap. 9